Those who are wise have no wide range of learning; those who range most widely are not wise. The truest sayings are paradoxical. —*Tao Te King*

THEOSOPHY

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CYCLES OF REALIZATION

THE doctrine of cycles, which is a vast elaboration of the second fundamental proposition of the Secret Doctrine, can be regarded from two distinct viewpoints. It is, first, an account of the modes of action throughout all nature and of the states of consciousness sequentially experienced by self-conscious beings. It provides description of the order of events, in terms of their times and succession. By the study of cycles it becomes possible to gain an intellectual comprehension of the operations of the law of Karma and of the differentiated structure throughout space and time of the manifested universe. If our knowledge begins with differentiation, then we have reason to say that the knowledge we possess obtains its form from awareness of the scope and limits of the cycles which govern all processes of change and becoming. Thus the doctrine of cycles structures our knowledge, while the classes and differences among cycles engender the language in which our knowledge is expressed.

However, the exercise of cognitive powers with respect to the flow of experience through the all-inclusive grid of cycles is not man's only relation to this universal field. Human beings are animated by longing for unities of various sorts, and from the point of view of these subjective motives—which form a manifold of the feelings of man's complex nature—cycles make the patterns of both relative separations and relative reunions. All the world is in constant flux—undergoing the continuous process of mixture, precipitation, and separation, repeated again and again—according to

rhythms and periods required by the materials in transformation and the horizons of the intelligences involved. It is in this incessantly changing field that the longings of men have their play, and against this background that their hopes and fears rise and fall. The demands of feeling are often imperious, while the sense of balance and priority is weak or faulty in most men, so that, when knowledge is lacking, it is quite possible for them to come to the conclusion that natural conditions often constitute a ruthless denial of human fulfillment, or, on the other hand, that the laws of nature are important only as a bag of tricks for getting what we want.

Actually, what passes for "knowledge" in the modern world is made up very largely of short-term explanations of a narrow region of external cyclic processes in nature, to the almost total neglect of the possible meanings of the longings springing from the human heart. There is a sense in which there cannot be any real knowledge in the world until Nature is understood to include vast invisible realms and begins to be rediscovered in the terms of cyclic law as affecting and fulfilling the purposes of soul. In Mr. Judge's edition of *Patanjali's Yoga Aphorisms,* one of the commentators on this treatise is quoted as saying: "Nature in energizing does not do so with a view to any purpose of her own, but with the design, as it were, expressed in the words 'let me bring about the soul's experience'." This is the only starting-point for a study of cycles that will be fruitful for the understanding and growth of human beings, and for the understanding of Nature itself, in a larger sense.

Of the true growth of human beings, the most important thing to be said is that it takes place only to the extent that it is self-determined. We have a multitude of desires, longings, and aspirations in us, which animate and shape our lives, and we live by these motives whether or not we comprehend what they stand for or mean, or have instruction in where they may lead. The doctrine of cycles, with other teachings, exists as the means of self-instruction about these various impulses to action. Knowledge of cycles is a means of self-understanding in this sense. One may learn from the moral aspect of cycles why the course of one's life seems at times more filled with obstructions than with opportunities. There is also a subtler instruction, to the effect that even the obstructions may be recognized as the outer garb of much greater opportunities. We are not here, after all, to "make a product" or to reach some specific goal, but to acquire the qualities that will fit us to fulfill the high destiny

involved in the entire cycle of incarnation. Neither the state of our feelings nor the direction of our longings may be an accurate indication of the value of what we happen to be going through. "Individual unhappiness in any life," remarks Mr. Judge, may be "discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy." How often in life are projects abandoned by men because they have forgotten their original intentions or because the details of carrying them out seem too burdensome to bear? Not feeling alone, but feeling approved by *knowledge,* is the requirement for making all such decisions, since man, as has been said, is "ceaselessly self-deceived."

What is the justice of, or how shall we understand this predicament? It can hardly be understood all at once, yet reflection on the workings of Karma as stretched out in time by the patterns of cycles will at least provide clues. And what H.P.B. calls *karmic* cycles (*S.D.* I, 642) would, if seriously considered, throw an ameliorating light on the disorders and the extreme frustrations now being experienced almost without exception by the peoples of the modern world.

We are told, again and again, that we must learn *patience.* But how can men be patient, it will be exclaimed, when such great disasters are imminent or upon us? When, indeed, the actual fate of the world, or the life upon it, may hang in the balance in these days of terrible decisions? Yet one with only a little knowledge of the periods of time involved in the Odyssey of the human race—who has instructed himself concerning great cycles of racial development and the mode of their beginnings and endings—may still ask which "world" hangs in the balance: the world of guilty, apprehensive men, of unstable governments and morally declining nations, or the world of slowly evolving souls? The fears of the present, which everywhere make men do things they will regret, might dim to controllable proportions in the light of knowledge of the lost continents which housed all these egos in the past. And what of other high civilizations now gone without an external trace? This is not the first time of general torment the world of men has endured, nor will it be the last. And if just, eloquent, and mighty death has some accounts to settle, even this is no final reckoning from the viewpoint of cyclic law, but a part of that "experience of the soul" with which all nature, including "human" nature, is ultimately concerned.

The thread of egoity which rises to consciousness in man winds

throughout eternity. It has spanned cyclic intervals and climactic denouements greater by far than those of which the memory of any mortal can give account. So it is that the teaching of cycles helps a man to strengthen his sense of spiritual identity, to feel the intimations, if not the substantial reality, of his immortal being, and to choose ever more carefully and wisely among the gamut of feelings which his psychic life inevitably presents.

How shall he discriminate? He may not ever know, in this life, with the certainty he longs for, yet one who broods on the meaning of cycles as they affect the individual may find that those areas where, indeed, he cannot be *sure* are precisely those which supply him with the essential raw materials for learning what he needs most of all to know. The processes of growth are seldom comforting to the personal man. Karma leads us to unfinished business, not to the securities of perfection in action from past achievement. These will come only when the business of the entire cycle is finished, its certainties freeing us to go on to other things.

What of those apparently "higher longings" which remain so sadly unfulfilled? In the impersonal operation of cycles there may be at least the beginning of an explanation of why they are not fulfilled. A man pervaded by longing tends to cherish an inner grievance, to feel that things ought not to be the way they are. How does he know this? His longings, which are surely noble and good, tell him so. But how can they be entirely noble and good so long as he thinks that they are distinctively *his?*

There often seems an element of petulance in the "altruistic" and "brotherly" expressions of those who become confident that the world would soon be better off if the truly wise would exercise their energies according to another plan than the one they are following. While the dynamics of altruism have little relation to opinions concerning what "others" ought to do, the feeling that *now* is the best time for us to have help inevitably creeps into minds more attentive to longing than to growth, more given to fond expectation than to the hidden order of cyclic change and the inner necessities of fulfillment.

For the men of our time, subject to veritable tempests of longing, it would be salutary to make honest admission of how little is now known of the processes of actual knowing and learning. Students of Theosophy find that the inner cycles of self-discovery have pre-

cise description, although in symbolic terms, in the devotional books, and that the principles involved are set forth in the texts for study and reference, yet they are led to realize, also, that the precise pathways to the terraces of enlightenment are crafted by each one, and made *out of himself*. These elevations are reached only in pain and self-forgetfulness. That the stepping stones are the disciple's own altered human nature is not a secret to which longing directs attention.

What is it to be "helped"? We both know and don't know the answer to this question. Students of Theosophy realize well enough that they have been helped—and come to recognize with equal certainty that they do not yet qualify as experts in helping. This is a most mysterious capacity, as every teacher knows. The learner wants and needs help, but sometimes the best help is to leave him alone. A lifetime of experience is not enough to make a teacher infallible in making decisions about these times, but trial and error increase the wisdom in his practice. The moment when help comes naturally and contributes to growth may be the moment when longing becomes free of personality. Help to mankind is not a problem of "giving," then, but of access. This is the natural reality underlying the observation that "None are so blind as those who will not see."

An encounter with a wise man is a meeting with Great Nature at a certain level of self-consciousness. Men in evolution have equal or often greater need to meet and cope with other levels of nature, learning the lessons of self-reliance, discovering the rules of the inner life, adding dimensions of personally realized meaning to the counsels obtained from the wise. Wisdom is not any of its forms, and a man not yet wise who has an encounter with it is likely to think of wisdom only in terms of one of the forms—the one he encountered. He has then to transmute that form of wisdom into wisdom itself, during his encounters with life. Realizing this is one of the benefits of reflection on the doctrine of cycles. The patience which slowly grows from this realization is a foundation-stone of the wisdom for which he longs.

CONVERSATIONS ON OCCULTISM

VIII

STUDENT.—What is Occultism?

Sage.—It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe —is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student.—What does Occultism teach in regard to man, broadly speaking?

Sage.—That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student.—Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage.—I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student.—Please explain a little more particularly what you mean by our having centres or foci in us.

Sage.—Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as

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NOTE.—These articles by William Q. Judge were first published in the *Path*, October and November, 1894.

great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race*.

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student.—Is there any object had in view by Nature which man should also hold before him?

Sage.—Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her

great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student.—Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other?

Sage.—Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for Judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student.—Where should I look for the help I need in the right life, the right study?

Sage.—Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahatma are not different from each other. Unless you find your Self, how can you understand Nature?

IX

Student.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed

through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the

being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

THE IMAGE OF NATURE

We have forgotten that it is impossible to know the whole of man by focusing attention upon him alone, and so we sin against the laws that bind the universe together, against nature herself, of whom men are part. The impulse to detach man from his general background, to study and lay stress upon his personal characteristics, has brought modern art to such a pass that one may well despair of any further development of European culture.

GEORG GRODDECK: *The World of Man*

letters • questions • comment

Why is it that philosophy seems to some to be prudish and merely cerebral, and ends in a denial of human existence as worthwhile? What does Theosophy have to say about this?

The first thing to examine is the question of what real existence is. In the attempt to do this, one may discover that our existence encompasses the whole of life and the purpose of evolution. A large question, indeed; one perhaps requiring years of devoted and determined study of the human heart before even the glimmering of a useful answer will emerge. Yet there must be clues which aid in the search. One of the most important of these, long ago amputated from our culture and only now beginning to find its way back through much tribulation, is the idea of a continuing, unchanging Self. This Self, while the essence of spiritual individuality, is also, paradoxically, the ground of identity with all other beings. If this is the "real existence," then everything else in our lives derives its relative importance from its capacity to reflect this basic reality. And yet it could not truly be said that this reality is itself "relative" to anything in any specific place or represented in any particular act. As Krishna says (*Gita,* p. 64): "All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery; myself causing things to exist and supporting them all but dwelling not in them."

It was by reason of this reality that Socrates was able to ask his searching questions, and ultimately to die with the utmost indifference. He did not welcome death as having any particular merit, but accepted it in natural relation to "real existence."

Gandhi had the same indifference to worldly possessions. Gilbert Murray, paying tribute to him in the *Hibbert Journal* in 1914, pointed out that this made possible a certain strength and invincibility:

> Be careful in dealing with a man who cares nothing for sensual pleasures, nothing for comfort or praise or promotion, but is simply determined to do what he believes to be right. He is a dangerous and uncomfortable enemy because his body which

you can always conquer gives you so little purchase over his soul.

William Q. Judge's "Universal Applications of Doctrine" suggests how this universal reality presents itself in forms that repeat themselves throughout the hierarchies of nature, both seen and unseen. Speaking of the doctrines of Reincarnation, Devachan, and Karma, he says:

> It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.
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> But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be a *life* and have its karma, devachan, and reincarnation. Every frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity or selfishness? This mass of poor or bad thoughts will form a resistless tide that shall sweep away all your good resolves at the first opportunity.
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> This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Further on, Mr. Judge speaks of "matter" as the karma of our relationships with others:

> Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite pole to matter of the Absolute. But, of course, this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.
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> Now, during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon

which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

These ideas justify the study of philosophy as of practical help in living a useful life, showing the necessity for disciplined action, not as a hardship or penance, but as the natural means for the attainment of this end. It would also seem inevitable that the more complete one's identification with one's fellow men, the less attention one's own personality would receive for its own sake, and this might appear to the casual observer as "deprivation," while being, actually, the condition needed in order to perform a certain kind of work. Thus "asceticism" is not so much a practice as adaptation to the practical requirements of a certain task. In replying to a letter questioning the "practicality" of certain requirements of chelaship, H. P. Blavatsky wrote:

. . . Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important: while outward observance of fixed rules of life is a matter of secondary moment.

Since asceticism has been enjoined by philosophers all down the ages, from the Hindus and Greeks, even up to the present, it is pertinent to consider Robert Crosbie on this subject:

In the ancient teachings of the Upanishads a statement is made

which we might consider. It is this, that "the work of the ascetic is neither pure nor dark, but is *peculiar to itself*, while that of other men is of three kinds." The three kinds of works alluded to in other men than the Ascetic are, first, purity in action and motive; second, dark, such as those of the infernal beings; and third, mixed, that of the general run of men, which are a mixture of pure and dark.

Jesus when he walked the earth was not particular as to what he should do, what he should eat, what he should drink, nor with whom he would associate. We might say with truth that he was an Ascetic, yet he never withheld himself from other men, never desired to do so. His aim was to benefit mankind, and he touched Humanity—his fellow-men—in every possible direction, wherever it was permitted. The true Ascetic must of necessity take that course. He is one who tries to get all the knowledge and all the power that he possibly can, in order that he may lay these at the feet of his fellow-men and do them service. There is nothing forbidden to him in the whole universe. With Saint Paul he will consider that now all things are lawful to him, but all things may not be expedient. He judges of the necessity of any action from the need of the case in hand, and finds that his hand is not stayed in any direction by any rules whatever, or any ideas that may prevail among the men of his time. Every great religious Teacher has come to break the molds of men's minds from the shackles of relative truth and false ideas as to man, nature and God. ("Theosophy and Asceticism," THEOSOPHY 7:326).

We might note, finally, that "prudish" is a word that could never be applied to philosophical behavior, but often characterizes its imitations. Yet it seems clear that one of the consequences of living the philosophic life is a change in taste, in the idea of the "natural," and in what, indeed, is held to be "worthwhile." The inevitability of this is spoken of by Krishna in his account of the three kinds of pleasure: "That which in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding, is declared to be of the *sattva* quality." Response to the invitation of philosophy includes acceptance of this alteration in taste, which results, in the end, in the quality and character of the man described by Krishna as "confirmed in spiritual knowledge." That one is said to be "happy and content in the Self through the Self." Such a being regards his life as filled with the work he has to do—very much "worthwhile."

THE CHRISTIAN SCHEME

Jesuitry and Masonry: IV

THE Temple was the last European secret organization which, as a body, had in its possession some of the mysteries of the East. True, there were in the past century (and perhaps still are) isolated "Brothers" faithfully and secretly working under the direction of Eastern Brotherhoods. But these, when they did belong to European societies, invariably joined them for objects unknown to the Fraternity, though at the same time for the benefit of the latter. It is through them that modern Masons have all they know of importance; and the similarity now found between the Speculative Rites of antiquity, the mysteries of the Essenes, Gnostics, and the Hindus, and the highest and oldest of the Masonic degrees well prove the fact. If these mysterious brothers became possessed of the secrets of the societies, they could never reciprocate the confidence, though in their hands these secrets were safer, perhaps, than in the keeping of European Masons. When certain of the latter were found worthy of becoming affiliates of the Orient, they were secretly instructed and initiated, but the others were none the wiser for that.

No one could ever lay hands on the Rosicrucians, and notwithstanding the alleged discoveries of "secret chambers," *vellums* called "T," and of fossil knights with ever-burning lamps, this ancient association and its true aims are to this day a mystery. Pretended Templars and sham Rose-Croix, with a few genuine kabalists, were occasionally burned, and some unlucky Theosophists and alchemists sought and put to the torture; delusive confessions even were wrung from them by the most ferocious means, but yet, the true Society remains today as it has ever been, unknown to all, especially to its cruelest enemy—the Church.

As to the modern Knights Templar and those Masonic Lodges which now claim a direct descent from the ancient Templars, their persecution by the Church was a farce from the beginning. They

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Note.—"The Christian Scheme," begun in November 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

have not, nor have they ever had, any secrets dangerous to the Church. Quite the contrary; for we find J. G. Findel saying that the Scottish degrees, or the Templar system, only dates from 1735-1740, and *"following its Catholic tendency, took up its chief residence in the Jesuit College of Clermont, in Paris,* and hence was called the Clermont system." The present Swedish system has also something of the Templar element in it, but free from Jesuits and interference with politics; however, it asserts that it has Molay's Testament in the original, for a Count Beaujeu, a nephew of Molay, *never heard of elsewhere*—says Findel—transplanted Templarism into Freemasonry, and thus procured for his uncle's ashes a mysterious sepulchre. It is sufficient to prove this a Masonic fable that on this pretended monument the day of Molay's funeral is represented as March 11, 1313, while the day of his death was March 19, 1313. This spurious production, which is neither genuine Templarism, nor genuine Freemasonry, has never taken firm root in Germany. But the case is otherwise in France.

Writing upon this subject. we must hear what Wilcke has to say of these pretensions:

"The present Knight Templars of Paris will have it, that they are direct descendants from the ancient Knights, and endeavor to prove this by documents, interior regulations, and secret doctrines. Foraisse says the Fraternity of Freemasons was founded in Egypt, Moses communicating the secret teaching to the Israelites, Jesus to the Apostles, and thence it found its way to the Knight Templars. Such inventions are necessary . . . to the assertion that the Parisian Templars are the offspring of the ancient order. All these asseverations, unsupported by history, were fabricated *in the High Chapter of Clermont* (Jesuits), and preserved by the Parisian Templars as a legacy left them by those political revolutionists, the Stuarts and the Jesuits." Hence we find the Bishops Gregoire and Münter supporting them.

Connecting the modern with the ancient Templars, we can at best, therefore, allow them an adoption of certain rites and ceremonies of purely *ecclesiastical* character after they had been cunningly inoculated into that grand and antique Order by the clergy. Since this desecration, it gradually lost its primitive and simple character, and went fast to its final ruin. Founded in 1118 by the Knights Hugh de Payens and Geoffrey de St. Omer, nominally for the protection of the pilgrims, its true aim was the restoration of the primitive secret

worship. The true version of the history of Jesus, and the early Christianity was imparted to Hugh de Payens, by the Grand-Pontiff of the Order of the Temple (of the Nazarene or Johanite sect), one named Theocletes, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, who were initiated into its mysteries.[1] Freedom of intellectual thought and the restoration of one and universal religion was their secret object. Sworn to the vow of obedience, poverty, and chastity, they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true kabalistic version.

It is a mistake to state that the Order became only later anti-Catholic. It was so from the beginning, and the red cross on the white mantle, the vestment of the Order, had the same significance as with the initiates in every other country. It pointed to the four quarters of the compass, and was the emblem of the universe.[2] When, later, the Brotherhood was transformed into a Lodge, the Templars had, in order to avoid persecution, to perform their own ceremonies in the greatest secrecy, generally in the hall of the chapter, more frequently in isolated caves or country houses built amidst woods, while the ecclesiastical form of worship was carried on publicly in the chapels belonging to the Order.

Though of the accusations brought against them by order of Philip IV, many were infamously false, the main charges were certainly correct, from the stand-point of what is considered by the Church, *heresy*. The present-day Templars, adhering strictly as they do to the Bible, can hardly claim descent from those who did not believe in Christ, as God-man, or as the Saviour of the world; who rejected the miracle of his birth, and those performed by himself; who did not believe in transubstantiation, the saints, holy relics, purgatory, etc. The Christ Jesus was, in their opinion, a false prophet, but the man Jesus a Brother. They regarded John the Baptist as their patron, but never viewed him in the light in which he is presented in the Bible. They reverenced the doctrines of alchemy,

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[1] This is the reason why unto this day the fanatical and kabalistic members of the Nazarenes of Basra (Persia), have a tradition of the glory, wealth, and power of their "Brothers," agents, or *messengers* as they term them in Malta and Europe. There are some few remaining yet, they say, who will sooner or later restore the doctrine of their Prophet Iohanan (St. John), the son of Lord Jordan, and eliminate from the hearts of humanity every other false teaching.

[2] The two great pagodas of Madura and Benares, are built in the form of a cross, each wing being equal in extent.

astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East. "In the last century," says Findel, "when Freemasonry erroneously supposed herself the daughter of Templarism, great pains were taken to regard the Order of Knights-Templars as innocent. . . . For this purpose not only legends and unrecorded events were fabricated, but pains were taken to repress the truth. The Masonic admirers of the Knights-Templars bought up the whole of the documents of the lawsuit published by Moldenwaher, because they proved the culpability of the Order."

This culpability consisted in their "heresy" against the Roman Catholic Church. While the real "Brothers" died an ignominious death, the spurious Order which tried to step into their shoes became exclusively a branch of the Jesuits under the immediate tutelage of the latter. True-hearted, honest Masons, ought to reject with horror any connection, let alone descent from these.

"The Knights of St. John of Jerusalem," writes Commander Gourdin, "sometimes called the Knights Hospitallers, and the Knights of Malta, were not Freemasons. On the contrary, they seem to have been inimical to Freemasonry, for in 1740, the Grand Master of the Order of Malta caused the Bull of Pope Clement XII to be published in that island, and forbade the meetings of the Freemasons. On this occasion several Knights and many citizens left the island; and in 1741, the Inquisition persecuted the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties, and six Knights were banished from the island in perpetuity for having assisted at a meeting. In fact, unlike the Templars, they had not even a secret form of reception. Reghellini says that he was unable to procure a copy of the secret Ritual of the Knights of Malta. The reason is obvious—there was none!"

And yet American Templarism comprises three degrees. 1, Knight of the Red Cross; 2, Knight Templar; and 3, Knight of Malta. It was introduced from France into the United States, in 1808, and the first *Grand Encampment General* was organized on June 20, 1816, with Governor De Witt Clinton, of New York, as Grand Master.

This inheritance of the Jesuits should hardly be boasted of. If the Knights Templar desire to make good their claims, they must choose between a descent from the "heretical," anti-Christian,

kabalistic, primitive Templars, or connect themselves with the Jesuits, and nail their tesselated carpets directly on the platform of ultra-Catholicism! Otherwise, their claims become a mere pretense.

So impossible does it become for the originators of the *ecclesiastical* pseudo-order of Templars, invented, according to Dupuy, in France, by the adherents of the Stuarts, to avoid being considered a branch of the Order of the Jesuits, that we are not surprised to see an anonymous author, rightly suspected of belonging to the Jesuit Chapter at Clermont, publishing a work in 1751, in Brussels, on the lawsuit of the Knights Templar. In this volume, in sundry mutilated notes, additions, and commentaries, he represents the *innocence* of the Templars of the accusation of "heresy," thus robbing them of the greatest title to respect and admiration that these early free-thinkers and martyrs have won!

This last pseudo-order was constituted at Paris, on the 4th of November, 1804, by virtue of a *forged Constitution,* and ever since it has "contaminated genuine Freemasonry," as the highest Masons themselves tell us. *La Charte de transmission* (tabula aurea Larmenii) presents the outward appearance of such extreme antiquity "that Gregoire confesses that if all the other relics of the Parisian treasury of the Order had not silenced his doubts as to their ancient descent, the sight of this charter would at the very first glance have persuaded him." The first Grand Master of this spurious Order was a physician of Paris, Dr. Fahre-Palaprat, who assumed the name of Bernard Raymond.

Count Ramsey, a Jesuit, was the first to start the idea of the Templars being joined to the Knights of Malta. Therefore, we read from his pen the following:

"Our forefathers (!!!), the Crusaders, assembled in the Holy Land from all Christendom, wished to unite in a fraternity embracing all nations, that when bound together, heart and soul, for mutual improvement, they might, in the course of time, represent one single intellectual people."

This is why the Templars are made to join the St. John's Knights, and the latter got into the craft of Masonry known as St. John's Masons.

In the *Sceau Rompu,* in 1745, we find, therefore, the following most impudent falsehood, worthy of the Sons of Loyola: "The lodges were dedicated to St. John, because *the Knights*-Masons had

in the holy wars in Palestine joined the Knights of St. John."

In 1743, the Kadosh degree was invented at Lyons (so writes Thory, at least), and "it represents the *revenge of the Templars.*" And here we find Findel saying that "the Order of Knights Templars had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta, in 1740, because they were Freemasons, it was no longer possible to keep up a connection with the Order of St. John, or Knights of Malta, then in the plenitude of their power *under the sovereignty of the Pope.*"

Turning to Clavel, one of the best Masonic authorities, we read: "It is clear that the erection of the Knight Templars is not more ancient than the year 1804, and it cannot lay any legitimate claim to being the continuation of the so-called society of 'la petite Resurrection des Templiers,' nor this latter, either, extend back to the ancient Order of the Knights Templars." Therefore, we see these pseudo-Templars, under the guidance of the worthy Father Jesuits, forging in Paris, 1806, the famous charter of Larmenius. Twenty years later, this nefast and subterranean body, guiding the hand of assassins, directed it toward one of the best and greatest princes in Europe, whose mysterious death, unfortunately for the interests of truth and justice, has never been—for political reasons—investigated and proclaimed to the world as it ought to have been. It is this prince, a Freemason himself, who was the last depository of the secrets of the true Knights Templar. For long centuries these had remained unknown and unsuspected. Holding their meetings once every *thirteen* years, at Malta, and their Grand Master advising the European brothers of the place of *rendezvous* but a few hours in advance, these representatives of the once mightiest and most glorious body of Knights assembled on the fixed day, from various points of the earth. *Thirteen* in number, in commemoration of the year of the death of Jacques Molay (1313), the now Eastern brothers, among whom were crowned heads, planned together the future religious and political fate of the nations; while the Popish Knights, their murderous and bastard successors, slept soundly in their beds, without a dream disturbing their guilty consciences.

"And yet," says Rebold, "notwithstanding the confusion they had created (1736-72), the Jesuits had accomplished but one of their designs, viz.: *renaturalizing and bringing into disrepute the Masonic Institution.* Having succeeded, as they believed, in de-

stroying it in one form, they were determined to use it in another. With this determination, they arranged the systems styled 'Clerkship of the Templars,' an amalgamation of the different histories, events, and characteristics of the crusades mixed with the reveries of the alchemists. *In this combination Catholicism governed all, and the whole fabrication moved upon wheels, representing the great object for which the Society of Jesus was organized."*

Hence, the rites and symbols of Masonry which though "Pagan" in origin, are all applied to and all flavor of Christianity. A Mason has to declare his belief in a *personal* God, Jehovah, and in the Encampment degrees also in Christ, before he can be accepted in the Lodge, while the Johanite Templars believed in the unknown and invisible Principle, whence proceeded the Creative Powers misnamed *gods,* and held to the Nazarene version of Ben-Panther being the sinful father of Jesus, who thus proclaimed himself "the son of god and of humanity."[3] This also accounts for the fearful oaths of the Masons taken *on the Bible,* and for their lectures servilely agreeing with the Patriarcho-Biblical Chronology. In the American Order of Rose Croix, for instance, when the neophyte approaches the altar, the "Sir Knights are called to order, and the captain of the guard makes his proclamation." "To the glory of the sublime architect of the universe (Jehovah-Binah?), under the auspices of the Sovereign Sanctuary of *Ancient* and *Primitive* Freemasonry," etc., etc. Then the Knight Orator strikes 1 and tells the neophyte that the antique legends of Masonry date back FORTY centuries; claiming no greater antiquity for the oldest of them than 622 A.M. [*anno mundi*—in the year of the world], at which time he says Noah was born. Under the circumstances this will be regarded as a liberal

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[3] The story given is this. A virgin named Mariam, betrothed to a young man of the name of Iohanan, was outraged by another man named Ben Panther or Joseph Panther, says "Sepher Toldos Jeshu." "Her betrothed, learning of her misfortune, left her, at the same time forgiving her. The child born was Jesus, named Joshua. Adopted by his uncle Rabbi Jehosuah, he was initiated into the secret doctrine by Rabbi Elhanan, a kabalist, and then by the Egyptian priests, who consecrated him High Pontiff of the Universal Secret Doctrine, on account of his great mystic qualities. Upon his return into Judea his learning and powers excited the jealousy of the Rabbis, and they publicly reproached him with his origin and insulted his mother. Hence the words attributed to Jesus at Cana: 'Woman, what have I to do with thee?' (See John 2:4.) His disciples having rebuked him with his unkindness to his mother, Jesus repented, and having learned from them the particulars of the sad story, he declared that "My mother has not sinned, she has not lost her innocence; she is immaculate and yet she is a mother. . . . As for myself I have no father, in this world, I am the Son of God and of humanity!" Sublime words of confidence and trust in the unseen Power, but how fatal to the millions upon millions of men murdered because of these very words so thoroughly misunderstood!

concession to chronological preferences. After that Masons[4] are apprised that it was about the year 2188 B.C., that Mizraim led colonies into Egypt, and laid the foundation of the Kingdom of Egypt, which kingdom lasted 1,663 years (!!!). Strange chronology, which, if it piously conforms with that of the Bible, disagrees entirely with that of history. The mythical nine names of the Deity, imported into Egypt, according to the Masons, only in the twenty-second century B.C., are found on monuments reckoned twice as old by the best Egyptologists. Nevertheless we must take at the same time into consideration, that the Masons are themselves ignorant of these names.

The simple truth is that modern Masonry is a sadly different thing from what the once universal secret fraternity was in the days when the Brahma-worshippers of the AUM, exchanged grips and passwords with the devotees of TUM, and the adepts of every country under the sun were "Brothers."

[4] We speak of the American Chapter of Rose Croix.

A Workable Explanation

The absence of memory of any actions done in a previous state cannot be a conclusive argument against our having lived through it. Forgetfulness of the past may be one of the conditions of an entrance upon a new stage of existence. The body which is the organ of sense-perception may be quite as much a hindrance as a help to remembrance. In that case casual gleams of memory, giving us sudden abrupt and momentary revelations of the past, are precisely the phenomena we would expect to meet with. If the soul has preexisted, what we would *a priori* anticipate are only some faint traces of recollection surviving in the crypts of memory. . . .

Stripped of all extravagance and expressed in the modest terms of probability, the theory [of metempsychosis] has immense speculative interest and great ethical value. It is much to have the puzzle of the origin of evil thrown back for an indefinite number of cycles of lives; to have a workable explanation of *Nemesis,* and of what we are accustomed to call the moral tragedies and the untoward birth of a multitude of men and women.

WILLIAM KNIGHT

on the lookout

Blake a Neo-Platonist

A review of Kathleen Raine's new book, *Blake and Tradition,* by J. Bronowski (*Nation,* Dec. 22, 1969) adds a new dimension to the revival of interest in the work of William Blake, and the renewed appreciation of the depth of his mind. Mr. Bronowski calls attention to the fact that Blake was steeped in the neo-Platonic tradition, dating from Plotinus, and that he had read the works of his Platonist contemporary, Thomas Taylor, spoken of highly by H. P. Blavatsky. The review continues:

> The tradition of neo-Platonism in which Kathleen Raine places Blake is in its essence a mystical form of humanism. It was its humanism rather than its mysticism which made the early Fathers of the Church suspicious from the beginning, and which caused Saint Augustine to condemn its more extravagant texts such as the Hermetic books. In the authoritarian centuries before the Renaissance, neo-Platonism was the only form of humanist dissent from dogma that was open to independent minds, and it became strong in England in the same spirit during the Puritan revolution in the 17th century. Its chief exponent in Blake's lifetime was Thomas Taylor, and Kathleen Raine shows that Blake read a good deal in him and followed into some of Taylor's sources.

Poet of Dissent

> The influence of Thomas Taylor and earlier neo-Platonists on Blake's thought and imagery makes a pointed addition to our knowledge. It shows us that Blake was well informed about other writers who struggled with the same intellectual problems that engaged him, and particularly with the problem of the universal grounds for individual dissent in the face of social and religious authority. In this sense, I regard Kathleen Raine's work as an important complement to the analysis of Blake's social conscience that has been carried out earlier: in my book of 1943 (entitled in this country *William Blake and the Age of Revolution*), in Mark Schorer's *The Politics of Vision* (1946), in David Erdman's *Prophet Against Empire* (1954). When Kathleen Raine says in her acknowledgements that in reading her work in progress I let "early friendship outweigh a difference in point of view" she is too modest. To me, her point of view

and mine (and Schorer's and Erdman's) are, in the deepest sense, the same: we are at one in believing and in showing that Blake was a man whose sensibility was whole, and that he did not withdraw his imagination from either the material or the spiritual wants of those whom his harsh age impoverished.

Spiritual Man Primary

Mr. Bronowski goes on to outline Blake's place among idealists and also to suggest his continued influence, albeit unrecognized, up to our own day:

> The familiar classroom picture of Blake as an absent-minded eccentric is a caricature that falls short in two respects. On the one hand, he grew up in the climate and the company of the dissenting rationalists who sympathized with the American and French Revolutions, who made the Industrial Revolution possible, and who were horrified (and destroyed) by the monstrous form it took. On the other hand, he was well grounded and well read in the tradition of philosophy that combines Plato with the Gnostics, and gives the prime place in the universe to the spirit or imagination of man.
>
> *Thou art a Man, God is no more,*
> *Thy own humanity learn to adore.*

Ethical Nonconformity

> It seems puzzling and startling now that these two opposite casts of mind could be combined in a single outlook: yet that is exactly the case. Moreover, we have evidence in A. L. Morton's book *The Everlasting Gospel* (1958) that the same combination of thought existed in some sects in the Puritan revolution, and had survived secretly for more than a century, into Blake's lifetime. In my view, this situation projects into the present, where it is discernible in the strange and unique character of the Labour movement in England. In all other countries, the Socialist movement derives from the single strand of rationalism, by way of Karl Marx's materialism. But in England the Labour movement has a second strand, which is a purely ethical and other-worldly tradition of nonconformity that goes back (through the Dissenting Academies of Blake's day) to Puritanism and the Platonic element in it.
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> In just this way Blake held together his practical rage against war and oppression and industrial misery, and his imaginative faith that the human spirit of innocence must be freed.

"Free University"

A brochure announcing the spring curriculum for the Denver Free University illustrates both the opportunities made possible by

today's students and the triviality and confusion which result from a lack of disciplined philosophic orientation. The introduction says in part:

> The Free University is a laboratory for testing new techniques of teaching and learning. Anyone can teach a course if he feels himself qualified. Anyone can take a course regardless of age or degree or education. There are no requirements for entrance to the Free University, degrees are not granted, grades are not given. We believe that learning is not complete when one person gives knowledge and the other absorbs. Education is a sharing experience where all members of the class may both give and receive, where everyone is a student, and everyone is a teacher.

"Course in Theosophy"

But glancing at the catalog one finds such things as courses in Taro Cards: their history and uses; Astrology I and II; Advanced Hatha Yoga and introduction to Raja Yoga; Wilderness Living Field Trips; On the Road, purporting to *teach* the "spirit of adventure"! A course in Theosophy: The Wisdom of God, offers a study of the writings of H. P. Blavatsky accompanied by discussion of such topics as the meaning and purpose of life, the power of thought, the doctrines of Karma and Reincarnation, purification, and meditation. Quite apparently missing the point of Madame Blavatsky's work, the instructor concludes his course description:

> Blavatsky does not have the final answer; we will learn from many individuals. This informal course is for you if you are tired of occult doubletalk jargon, sensationalism, conflicting points of view, and are willing to make an honest attempt to know yourself. No Dogma. This course will be stimulus for individual growth and discovery; who knows where it will take us. I cannot teach you wisdom, but I can point the way.

Easy talk of "final answers" is not a way of taking H. P. Blavatsky seriously, and to sandwich her work in with that of various "prophets" is hardly the means of finding out the significance of what she wrote and intended. On the other side of the ledger, the new "eclecticism" of the students at least admits her name to the halls of learning, where some, perhaps, who had never heard of her or her writings may feel a chord of recognition resounding in themselves. Strange mixtures of this sort seem to be part of the Karma of the age, giving evidence of past confusions and compromises in the Movement, while suggesting, also, the gathering strength of an awakening and an inquiry that will be at flood tide before very long.

Every Man his own Historian

An article in the *Saturday Review* (May 16) by George E. McCully comes to grips with the fact that the teaching of history nearly always turns out to be a failure, even when the teacher succeeds in making the material "interesting." Considering the reasons for including the study of history at all in the education of the average man (not a future scholar), the author has this comment:

> Instead of aiming to produce more or better professionalized historians, which very few people ever become, we might try to educate better amateur historians, which everyone is, whether he likes it or not. History is not just concerned with the past, by which is understood "the distant past," and neither does the word "historic" apply only to important events, past or present. Both these popular definitions of history tend to remove it from an ordinary man's everyday concerns; they thereby make the study of history sound like a recondite and not very useful activity.
>
> It makes much more sense simply to define "history" as "what happens." No event, then, is more historic than any other, though obviously they may differ in historical importance. This means that everyone who thinks about what happens is a historian. Every man is a historian, most of the time. If he cannot avoid it, he has only to choose whether his historical thought will be skillful, accurate, clear, precise, and useful, and whether it will make him more effective or powerful, in the sense of giving him greater control over what happens to himself. All men think about what happens: there are better and worse ways in which to go about it. With the right kind of training, a person should be able to learn how to do it better, and this should improve his competence in life. This is where school history could be useful and relevant.

Past and Present

Outlining what might be identified as the pitfalls for lower manas in a society whose members are subjected from birth to the cocksure simplifications of the mass media, Prof. McCully suggests one way these may be avoided:

> A schoolteacher ought to be able to prove to his students that statements about history are dependable to the extent that they are based on evidence. Having done so, he should be able to train them how to formulate, evaluate, and use historical statements to the basis of the evidence available.
>
> They will learn what kinds of statements are not, or cannot be, supported by evidence; conversely, they will recognize when there is not sufficient evidence to draw a valid conclusion, or not

the right kinds of evidence to justify desired statements. These lessons will give them greater control over what they are told so that, for example, they won't be so easily fooled by salesmen, politicians, journalists, business associates, neighbors, friends, or themselves.

With this strategy, the assertion that historical understanding depends on a sense of the past that is usually lacking in the young and inexperienced might be restated. One way to put it is that a good sense of the past depends on a good sense of the present—a sense of how things do and do not happen—as well as on the imaginative capacity to penetrate a remote situation, and to see it in human terms.

Analogy and Correspondence

Prof. McCully's counsels concerning the teaching of history seem an excellent illustration of the basic reforms in education now in the making, arising out of the ferment in the schools and colleges. The troubles of modern education give scope to the ideas of genuine reformers, adding urgency to their criticism and strength to the sound sense of their proposals. In this case, there is notable consistency between what Prof. McCully recommends and Theosophic conceptions of education. Knowledge of the past, he shows, must grow out of a species of self-knowledge, which in this case has the form of knowledge of the present. By this means the past comes to be understood in terms of the realities of present experience. Again, he relies on analogy and correspondence to help the student make the past "come alive" as the result of his studies. Here, one could say, is clear appreciation of the *processes* of all learning and growth, although obviously lacking the background of a transcendental perspective and not able, of itself, to bring students to a grasp of the deeper meanings in history. These can come only when history is regarded as part of the drama of the evolution of souls. Yet it seems important to recognize that the method Prof. McCully advocates, however limited in application is itself a fair analogue of those forms of instruction practiced by the truly wise, and which, if thoroughly pursued, would help to form the matrix for historical learning of a more far-reaching sort.

The True "Tide of Progress"

Students who shape their intellectual activities in school by the continuous self-reliance suggested by Prof. McCully, and who develop the habits and skills of verification in this way, should gradually become free of the weight of outside "authority," and thereby

grow more open to their own intuitions and spontaneous philosophical leadings. And so, in time, they must develop a natural receptiveness to far grander conceptions of the historical processes at work in human affairs. Some of the meanings of those processes are explained by H. P. Blavatsky early in *Isis Unveiled* (I, 34-35):

> The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect —the spiritual evolution of the world proceeding in cycles, like the physical one.
>
> Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascend; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.
>
> The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analysing and critical intellect of the other.

Cyclic Repetition

> Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.
>
> *"As above, so it is below. That which has been, will return again. As in heaven, so on earth."*

Neglected Ancients

> The world is always ungrateful to its great men. Florence has

built a statue to Galileo, but hardly even mentions Pythagoras. The former had a ready guide in the treatises of Copernicus, who had been obliged to contend against the universally established Ptolemaic system. But neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of ages before, it was taught by the sages of Middle Asia, and brought thence by Pythagoras, not as a speculation, but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things."

Study the Present

Prof. McCully proposes how a sense of history may be developed by the student for the people and events of his own or of a remote period of history:

> . . . students should be introduced to the study of history by introducing them to the empirical study of their own experiences, of their immediate, personal present. They can be trained to observe carefully how things happen around them, to establish what they know of what happens, and to recognize how they and others around them respond to events, situations, and each other on the basis of what each of them understands or thinks he understands (the distinction is important here). They can be taught how and how not to describe events and people, and why. Finally, when more remote history is studied, their senses of the past, or what is known about it, can be enhanced by their senses of more immediate and personal history.

Uses of Symbols

From this it becomes evident that the study of history is essentially a study of one's self extended to "out there," and that whether the examination of human nature is by introspection or through the study of external events, it is, or should be, basically the same study. H.P.B. implied that this was the inner significance of the scriptures of all nations, the sacred writings of ancient India being the least distorted. *The Bhagavad-Gita* might be considered the most obvious example. The importance of symbolism for providing an enduring record of man's spiritual and intellectual as well as physical history is suggested by a passage in *The Secret Doctrine* (I, 473) on the meaning of the Chinese Kwan-Shi-Yin and Kwan-Yin:

> In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-yins to remind man of his origin and inner

nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterise that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

Where Failure Lies

In a recent issue of the Pasadena *Star-News,* James Reston comments wisely on the problem of rising drug addiction among the youth of this country. Passing briefly over the factors to which this problem is frequently attributed—such as permissive rearing of children, the ills of affluence, boredom in an overly secure society, and a failure of law enforcement—Mr. Reston concludes that the most serious failure has been of what Edmund Burke called "the moral imagination." He writes:

> Young minds are in quest of some sort of imagination (a word that means "image-making"); and if they do not find the moral imagination, they may discover the revolutionary imagination, or the satanic imagination.
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> The "moral imagination" means that power of ethical perception which transcends the barriers of merely private and temporal understanding—especially, as the dictionary has it, "the higher form of this power exercised in poetry and art." The moral imagination enables us to understand right order in the soul and right order in the commonwealth.
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> Our moral imagination is roused and disciplined by certain studies—theological, philosophical, historical, and literary. Those disciplines we have shamefully neglected in these United States for a generation or two and the plague of drug addiction is one of several nasty consequences.

"Great Philosophy"

Mr. Reston quotes Dr. Barnaby Keeney, head of the National Endowment for the Humanities, who addressed a Congressional committee recently in an appeal for more governmental support of studies of the Humanities. He pointed out that government expenditures to encourage such study have been less than 10 per cent of the amount appropriated to stimulate natural science and technology. Dr. Keeney said that only through the study of history and philosophy can we deal intelligently with our public perplexities, let alone our private discontents. Mr. Reston concludes:

> The rising generation is eager for norms; that is, for standards by which to live. Having been kept ignorant of the springs of the moral imagination, the real source of normative knowledge —why, the rising generation blows its top.
>
> The alternative to great poetry and great history and great philosophy is intellectual violence; and just that besets us now.

The "Humanities" Need Help, Too!

Unfortunately, the Humanities are no longer taught as "great" anything, so that more emphasis upon them, while it might help a little, would not really provide the inspiration sought. Quite evidently, what is needed is a further incarnation, so to speak, of the ideas of Karma and Reincarnation, of the continuity of the soul, and of the moral responsibility deriving from these ideas. This would accomplish a true restoration of the Humanities. The "springs of the moral imagination" really lie in the continuity of these ideas, running like a subtle thread through the philosophies of all ages, the intuitive perception of which has given meaning to the works of the greatest poets, writers, and philosophers. The most that our present morality seems to offer is a shaky plan for getting through life without "rocking the boat." This is far from what will be needed to stir moral imagination of the young. The ideas of Karma, Reincarnation, and human perfectibility, on the other hand, have been at the root of the most majestic achievements in both art and literature, and will one day support a Renaissance of souls.